

words. Referring to our own country, the preacher said the land has yielded her increase and the trees of the field their fruit; plenteousness reigns within our borders, and peace within our realm, and from the rising to the going down of the sun, from the shores of the Atlantic to the strand washed by the waters of the Pacific, there is but one voice, "The Lord hath done great things for us, whereof we are glad." The lessons of hope, cheerfulness and sacrifice were also enjoined, and the duty of humbling one's self to work for God was illustrated by reference to the wheat plant, which Science suggests is a development of a species of lily; and poetry has taken hold of the idea and wrought out the legend of the lovely flower stripping itself of its sweet fragrance and bright hue and beautiful bloom, and taking the form of the homely, simple, russet tinted grain plant. Even as the Lord of all cast aside His robes of glory and girded Himself with the towel of the servant for our sake, so a princess of royal flowers came down by various steps of menial growth to serve the wants of man. And who would not be in the midst of the sun-browned wheat rather than among the most gorgeous of lilies? Who would not give up self to glorify God?

St. Luke's.—The Rev. George Rogers, B.A., Rector, commenced on Sunday evening last a course of sermons upon "Capital and Labor." In the course of his remarks he pointed out that the laborer required (1) laws regulating the employment and discharge of labor; (2) laws to facilitate arbitration, profit-sharing and co-operation; (3) laws prohibiting child labor, and regulating convict and imported labor. Good and wise laws on these questions would, he believed, give to the laborer all that he could justly claim, and would be a benefit also to the employer in restoring that friendship, confidence and peace, without which neither labor nor capital can prosper. He condemned the strikes and the intimidations so common in the present day, so often resorted to by the workingman; and in concluding said there is but one road to-day to the rights and privileges of the laboring man, and that road leads through the school-house, the Bible and the ballot box. Educate your children, train them in the word of God, and teach them to use their votes, and they shall never know oppression, for our lot is fallen in a free and fair land; we have a goodly heritage. The ballot can do much for the workingman, but there is a greater than the ballot—it is the Word of God. There would be no wrongs and no complaints were men but to follow the teaching of the laborer of Galilee, who said "Do unto all men as ye would they should do unto you."

DIOCESE OF QUEBEC.

The Lord Bishop of Quebec held a Confirmation service in Nicolet, of which parish the Rev. E. Cullen Parkin is Rector, on the 30th ultimo. His Lordship was accompanied by several members of St. James' Church, Three Rivers, all going up and returning by the steamer "Nicolet." The service consisted of Confirmation, with Holy Communion, and address and sermon by the Bishop. The Rev. A. Balfour, a presbyter of long standing and now on the retired list, assisted the Bishop.

DIOCESE OF ONTARIO.

LOMBARDY.—On Saturday, Oct. 2nd, the ladies of Trinity Church took advantage of South Elmsley Annual Fair, by holding a bazaar on the Exhibition grounds. During the last six months the Committee and other members of the congregation have shown great perseverance by steadily preparing for the sale of articles. The proceeds of the day amounted to the handsome sum of \$190.65. The ladies may congratulate themselves on the great success of their

first venture of this description, and may feel that with the experience gained on that occasion they will doubtless be enabled to even double the large sum above mentioned when bazaar No. 2 is taken in hand. Trinity Church was freed of her debt about the 1st of September. The proceeds of Oct. 2nd are to be devoted towards procuring a very handsome font and chandeliers for the Church.

DIOCESE OF TORONTO.

TORONTO.—The ladies of the Church Women's Mission Aid, Toronto, beg to make most earnest application to all church people for donations of books, illustrated papers, cast-off clothing; materials, such as factory flannel, print, &c., and last, but not least, for money. They also invite all churchwomen who are interested in the welfare of their poor brethren to meet for work at the rooms of the Society, No. 1 Elm st., corner of Yonge, where all parcels may be sent. The Society has already received applications from thirteen parishes in Muskoka for assistance this winter in the matter of clothing, &c., and for over 1,300 children for Christmas gifts. The ladies trust to the kindness of the church people of Toronto Diocese to enable them to answer these applications satisfactorily. The Society will be glad to hear of any parishes willing to form a branch of the Church Women's Mission Aid. Letters to be addressed to Mrs. W. F. O'Reilly, 37 Bleeker st., Toronto.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—Now that the pressure upon your columns of your reports—I must add your excellent report of the Proceedings of the Provincial Synod—has come to an end, I will with your permission resume, as I have been requested to do, my series of letters upon the Revised Version.

But first I am anxious to say a few words upon the rash statement interjected in the Provincial Synod by an impulsive member, that the Clergy are at liberty now, if they choose to do so, to put aside the Old English Bible and read the lessons in Church out of the New Version.

But how does the matter stand? The clergy are bound by their own subscriptions (See Canon II.) to obey the Canons of the Provincial Synod; and Canon XIII. enacts that "no alteration or addition shall be made in the version of the Scriptures authorized to be read in churches unless the same shall be enacted at one session of the Provincial Synod, and confirmed at another session of the same; provided that the confirmation be approved by two-thirds of the House of Bishops and two-thirds of each order of the Lower House." This seems plain beyond dispute.

A friend, however, suggested the following difficulty (the futility of which he soon saw)—that the Version of 1611 never had any legal sanction, but came into use gradually as its superior merits were recognized, and that therefore, as there is no authorized version, the Clergy must have the same liberty now to use the revised version without any formal authorization.

But a moment's consideration will show that the original authorization of our present Bible, however it stands, does not touch in any way the right or wrong of the use of the revised version by the Canadian Clergy. The Church in Canada has forbidden her Clergy to "make any alteration in the version of the Scriptures authorized to be read in Churches." To say

there is no such version is futile. There must have been some book known as "the authorized version" to which the Provincial Synod intended to refer when the Canon was enacted. Everyone knows, no one doubts what that book is. Every copy of our common English Bible bears upon its title page the words, "Appointed to be read in Churches." That Bible the Church in Canada requires to be used in her public services without alteration until she herself authorize some other.

But though it does not affect us in Canada, it may be well to state distinctly how the facts respecting the authorization of the Version of 1611 really stand. The point was raised in England when the Revised New Testament appeared, and Lord Selborne, then Lord Chancellor, in answer to a question addressed to him by Bishop Wordsworth, stated the law of the case as follows:—The Version of 1611, it has been proved and is not denied, has borne the words *Appointed to be read in Churches* upon its title page from the day of its publication. It is clear, then, that this version was from the first "appointed to be read" by somebody. But, it is objected, there is no record of such authorization. The answer to this is complete. The records of the Privy Council from 1600 to 1613 inclusive, in which such authorization, if it were given, would be recorded, were burnt. Thus the absence of direct evidence is accounted for by the fire; and the extreme improbability of a King's Printer in those days putting those words on his title page without authority make them good evidence that such authorization was given. All that, however, he proceeded, was immaterial in a legal point of view, for "all lawyers know that long unbroken usage proves its own legal origin unless no legal opinion was possible."

I am not aware that any legal authority has ventured to controvert Lord Selborne's statement, which is decisive in favour of our English Bible being now legally authorized in England. But I repeat that be this as it may there can be no question that the clergy in Canada are precluded from reading the lessons in Church from any other version.

Some one indeed has suggested that it would be an advantage to 'try the experiment' of how the people would like the new Bible by hearing it read in Church. The very idea makes one shudder. May I suggest that the Bible is not a thing to be experimented upon, nor the services of the House of God. Besides if one Clergyman were at liberty in one Church to try how this new version sounds, another Clergyman must have the right to try the same experiment with another version in another Church, and a third with a third version. And so we might have, and surely would have, as many different Bibles read in our churches as we have Hymn books used now. How would serious, thoughtful Christians, contemplate such a result?

H. R.

CHRISTIAN unanimity does not consist in the art of concealing our feelings in the presence of others; in the art of smiling while the heart is bursting with suppressed passion; nay, Christianity is something more than mere worldly wisdom: it is deep and soul-animating truth. The bright glance of the eye is not to be an effect of art, but the expression of a serene soul. —Zschokke.

NOTICE.—The Rev. H. E. Pless has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.